THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XIX. Saturday, February 28, 1857. Price One Penny.

REFORMATION.

MINUTES OF MEETINGS HELD AT 42, ISLINGTON, LIVERPOOL, ON WEDNESDAY AND THURSDAY NIGHTS, 4TH AND 5TH FEBRUARY, FOR THE PURPOSE OF COMMENCING THE WORK OF REFORMATION IN THE CHURCH IN THESE LANDS.

Wednesday, February 4th, 7 p.m.

The following brethren having convened—

Presidents Orson Pratt, and Ezra T. Benson; Elders James A. Little, John Al Ray, Phineas H. Young, William G. Young, Truman O. Angell, John Ray, Miles Romney, C. R. Dana, James Murdock, Matthias Cowley, Asa Calkin, George Turnbull, Thomas Williams, and E. W. Tullidge; Priests, William H. Perkes, and John Graham—

President PRATT arose, and explained the object of the meeting. He said—

"On Monday, the 26th ultimo, I received a communication from President Young, stating the position of affairs in Zion, in which we are given to understand that the Saints in Utah are stirred up to reformation, and the renewal of their covenants. From this communication, we find that the work of reformation is progressing rapidly there. The President has also written to us to commence the same work here in this country, and throughout the mission, and to begin here in this Office. I have accordingly sent for brother Benson, and we have concluded to bring the brethren of the Office together, that we might pray together, repent of our slothfulness, renew our covenants, and be baptized. I am happy to see so many others here to unite with us on this occasion."

He then opened the meeting with the following prayer—

"Our Father, who art in Heaven, we Thy servants have assembled together from the various fields of our labour in Thy ministry, for the purpose of humbling ourselves, and commencing anew to worship Thee, and renewing our covenants, calling upon Thy name with all our hearts, that we may receive the abundance of Thy Spirit to cause our hearts to rejoice.

"O God, the Eternal Father, we pray Thee to look in mercy upon us who have named Thy name, and are most of us absent from our families, and the Presidency of The Church, on foreign missions. We feel thankful that Thou hast permitted us to receive a communication from Thy servants, President Young, calling upon us to repent of our sins, and reform, and renew our faithfulness and diligence. We feel thankful for the work of reformation going on there, and that we have received Thy word, showing us our situation before Thee. He has pointed out the condition of the missionaries and Thy

Saints. He has represented us as being dull, and dead as pertaining to the things of Thy kingdom.

"O God, the Eternal Father, inasmuch as Thy servant has thus represented our situation, and has called upon us to repent and turn away from our sins, even so we desire to comply, and for this purpose we have assembled together, that we may confess our sins—that we may renew our covenants, and be determined to keep Thy commandments—in order that our sins may be forgiven, and that we may receive the renewal of the Holy Spirit in our hearts. Give us power that we may search ourselves—that we may find out every sin that is lurking within us—that our faith may become great—that we may be filled with the Spirit, and that we may know by its teachings every duty devolving upon us. We pray that when we become converted, Thou wilt enable us to strengthen our brethren—to preach to them repentance—to point out their errors, and the necessity of being obedient to Thy word, that they may enjoy more of Thy Spirit; and to cut off those who will not work righteousness, and obey Thy word—that Thy Spirit may be more abundantly poured out—that the word of God may spread—that the arrows of the Almighty may reach the hearts of Thy people, and of the honest in heart—that Thy hand may be made manifest—that Thy works may be shown forth in Thy Church—that the honest in heart may see the good works of Thy people, and glorify their Father in heaven, and that thousands may come forth with broken hearts and contrite spirits and obey the truth.

"May Thy Spirit be poured out upon us this evening. Remove from our minds all darkness and dullness. Let the energy of the Holy Spirit be with us to instruct us. May our hearts be purified and strengthened, and may we feel that Thou art with us, to bless us and to do us good.

"Bless Thy servants who are appointed to preside over Thy Church in these countries. We feel that we need Thy Spirit to enable us to instruct Thy people and give them counsel—and that we have no counsel or wisdom of our own. We ask that we may be filled with the spirit of revelation, and that Thou wilt give us such instructions as will benefit the Saints.

"Hear us in these our humble breathings—be propitious to us, and bless us. We ask these things of Thee, in the name of Jesus Christ. Amen."

President O. PRATT said—

"You have all read President Young's letter. I feel that it is of the utmost importance to carry out its instructions, according to the letter and spirit. So far as I understand, it is necessary for us to put away the evils we may have been practising—to cease from everything that is wrong—to renew our covenants, and be baptized. I feel that I would like to hear the mind and feelings of all present on the subject."

President EZRA T. BENSON said—

"I feel the necessity and importance of the reformation. It caused my heart to rejoice very much, when I read the letter. I jumped up and shouted, 'Glory! hallelujah!' Although I have tried to preach reformation wherever I have travelled, I have felt that the Saints were sleepy, dull, and slothful in attending to their duties, and unless there were some excitement more than usual, not more than half the Saints would attend the prayer and sacrament meetings. It has seemed out of the power of the presiding officers to get the people together. I feel that this move is necessary, and I am glad that it has come. I am determined to get a renewal of the power of God. I believe I shall if I do my duty, and co-operate with those who are over me. I have the best of feelings towards all my brethren and sisters, and I want to do them good. In order to be able to do good to them I must do good to myself first. In order to infuse the Spirit into them I must have it myself. I am willing to comply with any suggestions the President may make. If I have not travelled and preached enough, I am willing to try it again and do more. If I have not climbed high enough on the tree, I am willing to climb a notch higher. I feel as good as I know how; still there is a chance for me to feel better. If I have had a little of the Spirit, I can still have a little more. When an Elder has enough of the Spirit of God, the people, and the world know that he is preaching by the power of God, and that is the man that will be talked about. When a man is preaching by the power of God, mobs may rage, but they cannot touch him. The Devil will howl. Then let him howl on.

"If we are going to have a reforma-

tion, let us have one indeed. Let us get heated up, that it may not be like hammering cold iron; and let the reformation be both spiritually and temporally. I want it to take place in temporal things as well as spiritual! and not to put the cart before the horse.

"I would to God we had every Pastor and President here. We would lock them up in a room, and keep them there three days and three nights, and would hammer and pound them until we got them into some shape. It is the Pastors and Presidents who are asleep as well as the people. They think themselves the biggest men in the world, if they can walk about in a first-rate suit of clothes. Do they dig about the people, and know how the money is disbursed? Do all the Presidents consult their Pastors about their business? Some do, and some do not. They buy watches, and chains, and so forth, and do as they please. I would they were here, and then they should stay here till they got the Spirit of God into them. I want to see this reformation become thorough, spiritually and temporally. Let us take a position to render an account of our stewardships.

"Brother Brigham knows the people are not living in the lively exercise of their duties, and we also know it. They are dead, and we must resurrect them. There is a great deal to be done. A great many understand the Gospel, Priesthood, authority, &c., in theory; but talk about it practically, and you find that they are as far from it as sectarianism is from heaven. They are stereotyped, and carry out a fixed form in their meetings just like the sectarians. When I read the 6th chapter of Moroni, I find their meetings were controlled by the power of the Holy Ghost. How is it among the Saints here? Let brother Pratt or myself go into a meeting, and you would see some President get up and extol us to the highest heaven, and preach the preliminaries of a discourse for us, and take up all our time. 'Oh! look out! President Benson! One of the Twelve Apostles! &c.' I feel to cut myself loose. I will bear it no longer. I will have the Priesthood respected.

"This letter has put fire on to fire: and, with the help of God, I am on hand to kick the scales from the eyes of the people.

"I feel that God is here. We will have a glorious time. God help us to reform, to be spiritually minded, and to perform every duty required of us, in the name of Jesus. Amen."

Elder JAMES A. LITTLE said—

"I am happy to meet with my brethren. Brother Benson has expressed my views. It has long appeared to me that the Elders and Saints are stereotyped. They are bound to a certain system, and whether it is right or wrong it makes no difference. Many have thought and acted as though these forms were all there was of 'Mormonism.' I have endeavoured, with my imperfections, to do the best I could; and I have tried to get more of the Spirit. I want it, and I believe I shall get some more. The President's letter fired up my spirit and filled me with joy. The Lord bless you all. Amen."

Elder JOHN A. RAY said—

"I feel thankful for the privilege of meeting with this Council. Since I was called upon this mission, I have sought the Spirit of the Lord to guide, direct, and strengthen me. I know that I have not been as faithful as I should have been. I have not enjoyed as much of the Spirit as I would like. I realize that I can do no good unless aided by it, and I am dependent on the arm of the Lord to strengthen me. It is thus with all the Elders—they will never do any good unless the Lord employs them. I was thankful when I read the President's letter. It is a privilege for us to renew our covenants. I wish to enter into covenant with the Lord—endeavour to lay aside every sinful thing, and I pray that the kingdom of God may roll on with mighty power. I feel that the Saints are dull, and that there is a great reformation needed before the work can go forth. I am willing to make an effort to reform, and get more of the Spirit to aid me in the discharge of my duties."

Elders Phineas H. Young, John Kay, C. R. Dana, Miles Romney, James Marsden, William G. Young, Truman O. Angell, Matthias Cowley, Asa Calkin, Thomas Williams, E. W. Tullidge, and George Turnbull, and Priests William Perkes, and John Graham, severally expressed their thankfulness for the privilege of renewing their covenants, and their determination to exercise renewed diligence in the performance of their duties, and contend for more of the Spirit of God than they have had heretofore.

President PRATT then arose and said—

"I have rejoiced greatly in hearing you express your determinations, and desires to perform the good required of you. I feel the need of setting out anew, and trying to be more faithful. I have felt the importance and necessity of it for years. I have mourned in my feelings when I have seen my own apparent coldness. I have been habituated to reading in the Book of Mormon, Book of Doctrine and Covenants, and the Bible. When I have read in the Bible, Book of Mormon, and History of Joseph, accounts of the great manifestations of the power of God in past times, and then have compared myself and the little I have had, with them, my dullness has given rise to serious apprehensions. When I think of the little progress I have made I am ashamed of myself. I have greatly desired that I might purify myself, and attain to the blessings recorded as having been bestowed upon the servants of God in ancient times. I have mourned for weeks over my barrenness. What have any of us attained to? When I read what was done in ancient times, I oftentimes get alarmed. We find in reading the Book of Mormon, that Nephi used to obtain the ministration of angels daily, and were blessed with revelations, visions, dreams, manifestations, and the voice of the Lord. And in the Bible we read of Elijah, Elisha, and other Prophets who were similarly blessed. One man of God could lead an army into the midst of their enemies by blinding them by the power of his faith. There is not anything but what we could do if we had the faith. We are dull, and almost dead. We must get the Spirit. Let us cry unto the Lord day and night to get the Holy Ghost. I hope we may all seek diligently, and fulfil our covenants. To be baptized will not benefit us unless we continue in diligence.

"I do not look for the Elders to enjoy very remarkable external manifestations, until the times of the Gentiles are fulfilled, and they turn to the House of Israel with the Gospel. Notwithstanding, I am confident it is our privilege to have more of the power of God than we have had. We all know, ourselves, wherein we can reform. Each knows himself better than his neighbours know him. Notwithstanding the Lord has sent me here to preside, I feel weak, and entirely unable to perform my duties without the Holy Spirit. I feel thankful for the privilege of going out with brother Benson, after the hurry of the emigration is over. I hope the Lord will pour out His Spirit, and that we may get revived. It will be a relief to me to get freed a-while from the business of the Office.

"With regard to the carrying out of the reformation, I feel to concur with the remarks of brother Benson. There is a degree of looseness with regard to temporal things that must be remedied. And this needs looking after under the present arrangement more than ever before. Money contributed as tithing should be regulated by some proper system, so that Presidents and officers may not dip in without consulting other authority. By the help of the Lord I will try to publish something in regard to this that will be beneficial, so that the tithing may be appropriated properly and economically.

"In regard to re-baptism—the Saints ought to be preached to first and stirred up. Baptism does not reform a person. It is a testimony of renewal. I think re-baptism throughout the Church will be the means of casting out many of the dead branches. The tree will be trimmed up—placed in a thriving condition—and will soon bring forth much good fruit. Brother Benson will go forth and knock the scales from the eyes of the people, and I hope I will follow soon and help him.

"I have reformed in some few things in my method of preaching, since I have been on this mission. I have seen the importance of doing so. Instead of long discourses, I have felt the necessity of bearing testimony. I think those who have heard me can bear record that I have endeavoured to preach plain, simple principles, and have confined myself to the evidences of the truth of the work—the visions of Joseph, &c., without referring to all the Scriptures that could be brought to bear on the subjects. If the Elders will bear their testimony, relate the visions of Joseph, and preach the Book of Mormon—this will do more good than long sermons."

Song—"O, Zion, when I think on thee."

President BENSON said—

"I do not know but the brethren may think that I am very zealous. Well, I confess that I am in the cause of the Lord. It is as natural for me, as it is for a child

to love milk. When I get my mind bent on a thing, it is like steam in a boiler.

"In order to be renewed, I motion that we fast and pray one day, at least. I am sure it will have a good effect. In a good many places the wheels are clogged. The Elders and Saints indulge themselves with too much temporal food. They must have hearty meals on Sundays, if it takes all their week's wages. They would feel better if they would feed light on Sunday. They would have more of the Spirit if they would fast one day in a week, and live on spiritual food. Almost every blessing that I have obtained out of the natural course has been by prayer and fasting. This eating hearty meals on Sundays makes us heavy, and we feel more like taking a nap than feasting on heavenly things.

"We should preach by the power of God, according to the talent that He has given us. We have to grapple with our weaknesses. When I feel that I preach by the Spirit of God, I am all right; I have nothing to mourn. When I cannot feel the Holy Spirit, I am dissatisfied and mourn. When I know I have the testimony of the Spirit I am satisfied—my heart is light—and my sleep sweet.

"Let us go a-head, preach the principles of the Gospel—and bear testimony of the work. The Saints are backward in attending the meetings, unless there is an especial appointment made for some one extra to be there. They do not attend the sacrament meetings as they ought. And many do not pay their tithing. We have now got the instructions that will enable us to find out who are faithful, and who are not. We shall cut the dead branches off. I would rather have half-a-dozen faithful Saints than a hundred hypocrites. We are called to hunt up the righteous. If we do not do it, we will come short of the blessing. We are looking for a blessing. If we do not go according to President Young's letter we cannot get it. The dead branches must go off, and then we will find out how many Saints we have got.

"I feel to uphold brother Pratt, and not be half-hearted. The Lord bless him! (all—Amen) and brother Little! (all—Amen). We will have a glorious time. We will be blessed and comforted.

"We ought to reverence each other in the Priesthood. If it were not my duty, I should not ask this of the brethren. I ask no more of them than I am willing to do myself. I do not ask them to be more pliable than I am. Do I open my mouth, where brother Pratt is, without his consent? We should pattern after Zion. If we do not reverence the Priesthood, the Spirit of the Lord is grieved. I wish the brethren were here that we might preach to them."

Elder P. H. YOUNG bore testimony to President Benson's remarks, after which was sung—

"Come, Come, ye Saints, no toil nor labour fear."

Elder TRUMAN O. ANGELL engaged in prayer.

President PRATT said—

"The plan will be for the Presidents to call together the Priesthood, and point out to the officers their duties. When you have sufficiently preached reformation to the officers, and they have covenanted that they will keep the commandments of God, baptize them first. Then let them take hold and preach to the Saints the necessity of coming to meetings—all that can. I have made it a practice not to have any cooking done here on Sundays. This needs to be instilled into the minds of the Saints. Get them to covenant to do as they are told, then baptize them. A question has been put in regard to those who do not pay their tithing. We have not been cutting them off for neglecting to pay tithing, but we need not graft them in unless they agree to do so. We have felt that it was not really wisdom to cut people off for not paying tithing. But the time will come when it will be made a test of fellowship. It is wisdom if they will not covenant to pay tithing, not to graft them in. Thus they will cut themselves off.

"It has been proposed that we fast and pray to-morrow, that we meet here at seven o'clock, p.m., pray, and then go to the water for baptism."

Seconded, and unanimously carried.

President BENSON closed the meeting by prayer.

Thursday, 5th February, 7 p.m.

The brethren all met according to arrangement.

Sung—"The Spirit of God like a fire is burning."

President BENSON prayed.

Sung—"O, Zion when I think on thee."

Elder LITTLE exhorted the brethren to faithfulness, and especially the missionaries—to keep themselves pure, so that they might return home with upright hearts.

Sung—"Come let us anew, our journey pursue."

All then repaired to the place of baptism. After an appropriate prayer at the water's edge by President Pratt, he and President Benson baptized each other. They then baptized the rest of the brethren.

The company then returned to 42, Islington.

Sung—"How firm a foundation ye Saints of the Lord."

Prayer by President PRATT.

Sung—"Redeemer of Israel, our only delight."

The brethren were then all confirmed, Presidents Benson and Pratt being the first. Many rich blessings were pronounced by the spirit of prophecy, and the hearts of all present were full of joy and of the Holy Ghost.

Elder W. G. YOUNG prophesied that the work would roll on with greater rapidity and more power, after this, than ever before.

Sung—"Praise to the man who communed with Jehovah."

President PRATT said—

"I believe a work of great magnitude is about to be accomplished in this country. I consider it will be a great work if we get the Saints purified. If one-third should be cut off, and the rest remain united, it will be one of the greatest works that was ever accomplished in this land. We have all learned by experience that the more we are united, the more the Lord will bless us, whether we be few or many. I am impressed that the time is at hand when the Lord intends to accomplish something, not only here but in Zion. I have not ascertained what it is—but I believe that the Spirit and power, resting on the Presidency, are preparatory to something of importance. It may be that the Lord intends this purification to prepare the Saints for entering into the Temple—in which we expect such manifestations, and blessings to be given as the Church have never had. We know this is a day of power, and that the time cannot be far distant. It seems as if it were near at hand. The Lord is preparing to bring us nearer to His presence. I do feel, and have felt, that something of importance is at hand. With regard to the work in this land, it is bound to go a-head. The Saints will require faith to stand up against opposition, and none but those having faith will be able to stand. The brethren here will go forth with greater power and energy, to administer, and heal the sick. They will have greater power than heretofore. I say, go forth, and the power of the Lord shall be upon you—you shall feel it—and the people shall know it, even if they fight against it the next minute."

After further spirited remarks from various brethren, the Hymn—"Praise God from whom all blessings flow" was sung, and the meeting was dismissed with prayer by Elder JAMES A. LITTLE.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 120.)

[March, 1842.]

Wednesday, 2nd. I read the proof of the *Times and Seasons*, as Editor for the first time, No 9. Vol III., in which is the commencement of the Book of Abraham; paid taxes to Mr. Bagby, in the General Business Office, for County and State purposes, but refused to pay the taxes in the city and town of Commerce, as the demand was illegal, there being no such place known in law, the city and town of Commerce having been included in the city plat of Nauvoo, but continued by our enemies on the Tax list for the purpose of getting more money from the Saints; I commenced a settlement with Gilbert Granger on the estate of his father Oliver Granger; and continued in my Office till nine in the evening, having received a

visit from General Dudley of Connecticut.

Thursday, 3rd. I attended Council in the General Business Office (over the store) at nine o'clock a.m.

In the afternoon, continued the settlement with Gilbert Granger, but finally failed to effect anything, except to get Newel's note. Granger refusing to give up the papers to me, which he had received of his father, the same being Church property, although I presented him deeds, mortgages, and paper to the amount of some thousands against his father, more than he had against the Church.

I also wrote Hiram Barney, Esq., of New York, in reply to his letter of the 24th of January, offering him one hundred dollars per acre for his twenty acres of land in this city, lying somewhere between the Hotchkiss purchase on the north and Galland purchase on the south, or to take an agency to sell the same.

Friday, 4th. At my Office exhibiting the Book of Abraham in the original to brother Reuben Hedlock, so that he might take the size of the several plates or cuts, and prepare the blocks for the *Times and Seasons*; and also gave instruction concerning the arrangement of the writing on the large cut, illustrating the principles of Astronomy, with other general business.

Attended City Council, and moved "that when property is sold at Sheriff's, Marshal's, or Constable's sale, under the ordinance of this City, the persons having their property sold, shall have the privilege of redeeming the same, by paying the principal cost, and fifteen per cent on principal, with cost and charges, within thirty days after sale."

Saturday, 5th. Attended the City Council, and spoke at considerable length on the powers and privileges of our City Charter; among other business of importance, the Office of Registrar of Deeds was established in the City of Nauvoo, and I was chosen Registrar by the City Council.

Sunday, 6th. I preached at Elder Orson Spencer's, near the Temple.

Monday, 7th. At the general business office. Peter Melling, the Patriarch from England, brought to the Office, cash $13,37½, and clothing $65 from Parley P. Pratt, and Amos Fielding of England; I transacted much general business, and wrote the Mayor as follows—

Editor's Office, Nauvoo, Illinois,
March 7, 1842.

General Bennett.

Respected Brother—I have just been perusing your correspondence with Doctor Dyer, on the subject of American slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression of the rulers of the people. When will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty appear to be the darling attributes of Missouri, and no man taketh it to heart! O tempora! O mores! What think you should be done?

Your friend

JOSEPH SMITH.

Tuesday, 8th. Recommenced translating from the Records of Abraham for the tenth number of the *Times and Seasons*, and was engaged at my Office day and evening.

Wednesday, 9th. Examining copy for the *Times and Seasons*, presented by Messrs. Taylor and Bennett, and a variety of other business in my Office, in the morning; in the afternoon continued the translation of the Book of Abraham, called at Bishop Knight's and Mr. Davis, &c, with the Recorder, and continued translating and revising, and reading letters in the evening, Sister Emma being present in the Office.

I also wrote Edward Hunter, as follows—

Dear Sir—I yesterday had the pleasure of receiving your letter of February 10, am much pleased that you have effected a sale, and are so soon to be with us, &c.

I have purchased the lands you desired, and will use my influence to have the improvements made which you wish. Brother Weiler received your letter, and says he will do what he can to have all done.

The eight hundred dollars for the Temple and Nauvoo House, I wish you to bring in goods, for which I will give you stock and credit, as soon as received.

I wish you to invest as much money as you possibly can, in goods, to bring here, and I will purchase them of you when you come, if we can agree on terms; or you can have my new brick store to rent. I wish the business kept up by some one in the building, as it is a very fine house, and cost me a handsome amount to build it. Some eight or ten thousand dollars worth of goods would be a great advantage to this place; therefore, if you or some of the brethren,

would bring them on, I have no doubt but that I can arrange for them in some way to your or their advantage.

As to money matters here, the State Bank is down, and we cannot tell you what bank would be safe a month hence. I would say that gold and silver is the only safe money a man can keep these times, you can sell specie here for more premium than you have to give; therefore, there would be no loss, and it would be safe. The bank you deposit in, might fail before you had time to draw out again.

I am now very busily engaged in translating, and therefore cannot give as much time to public matters as I could wish, but will nevertheless do what I can to forward your affairs.

I will send you a memorandum of such goods as will suit this market.

Yours affectionately,

JOSEPH SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 28, 1857.

DEPARTURES.—On the 14th of February, Elders James A. Little, Phineas H. Young, Truman O. Angell, and William G. Young, sailed for Boston, on the steamer *Niagara*.

It is with peculiar feelings that we contemplate the departure of these brethren; and in describing our own feelings towards them, we are, doubtless, describing those of thousands of the Saints who have had the pleasure of forming their acquaintance, and of hearing their faithful testimony to the truth.

Elder Little arrived in England on a mission from Utah, in company with President F. D. Richards and others, June 4, 1854. In the providence of the Lord, it fell to his lot to labour in the Office at Liverpool, where his perseverance, industry, and stern integrity, have won the confidence and respect of those associated with him. When we resumed the Presidency in these lands, we felt moved upon by the Holy Ghost to appoint him our Second Counsellor; and we also gave him the charge of the editorial department of the *Millennial Star*, in which he had been efficiently labouring. Our associations with him since that appointment have brought us continued evidence of his merit, and of the wisdom of that Spirit, which again calls men as Aaron was called, and points to the "right man" to fill the "right place."

He has also travelled and preached much among the different Conferences with marked success. The Saints have been strengthened and made to rejoice while under the influence of the Spirit of God, that has accompanied him in all his ministerial labours. We are happy to say, that he not only enjoys the blessings and confidence of the Saints in England, but of those in Zion, where he is best known. The First Presidency have appointed him General Emigration Agent in America for the Saints from this country, during this year, which is a very responsible position, and one that can only be filled acceptably by one directed by the Spirit of God, and possessing wisdom, energy, and integrity. Elder Little leaves this to enter upon his new field of labour with the blessings, faith, and prayers of thousands of faithful Saints upon his head. May he, in the future, as he has done in the past, enjoy the blessings of heaven, the love and confidence of the Saints; and may he live to return to the bosom of the Church, and long enjoy their society, together with that of his family.

Elder Phineas H. Young, at the last April Conference in Utah, was called to take a mission to Europe, with the privilege of travelling through the different Con-

ferences, as wisdom directed, and of returning to Zion whenever he desired to do so. He has travelled among, preached to, and blessed the Saints in many of the Conferences in England and Scotland; and he now returns to Zion with the blessings of God and His people upon his head. May he live long to enjoy the fruits of his labours in the kingdom of God.

Elder Truman O. Angell has been Architect for the Church for many years. At the last April Conference, held in Great Salt Lake City, he was set apart to take a mission to Europe, for the purpose of making observations that might be beneficial in architecture. He has travelled through England, France, Ireland, and Wales for that purpose; and has cheered and warmed the hearts of the Saints, wherever he has been, by his faithful testimony. President Young has written to him to return home as soon as possible, to resume his labours on the Temple. May God bless and preserve him.

Elder W. G. Young has laboured faithfully as a President and Pastor for the last three years in England. God has blessed his labours; the Saints have been strengthened, and fired with zeal towards God, and for the salvation of man, while partaking of the waters of life that flowed from the Spirit of God which dwells in him. He returns to Zion with our blessings, and the blessings of all Israel upon his head.

May God bless and preserve these our brethren while crossing the ocean, and the Plains, and lead them safely to Zion, is our prayer, in the name of Jesus Christ. Amen.

MARRIAGE OF A HINDOO WIDOW.

"The Indian news of yesterday communicated an important event to the world. Let nobody smile when we say what that event was, or think we over-estimate it. It was the marriage of the first Hindoo widow. When, in the person of Luther, a Catholic priest three centuries ago took to himself a wife, the marriage was not a greater outrage upon the existing religious system of Europe than this first Hindoo widow's marriage is upon the old religion of Hindostan. The last relic of the Suttee system has at length given way to English law, and the removal of the prohibition of widows to marry has been taken advantage of. Nor has the act been done in a corner, but with considerable pomp and parade, a gathering of Hindoo magnates, and altogether with a look of marked defiance, confidence, and triumph, which appears designed to call public attention to the event, and to mark its significance. The bridegroom is described as a 'Koolin of Koolins' and a man of 'the very highest sacerdotal rank.' The bride, for whom Hindoo religion designed perpetual widow's weeds, has just attained the advanced age of twelve. The union of this grave ecclesiastic with this venerable matron was attended by 'hundreds of Brahmins,' who are, of course, prepared to take a similar step themselves when circumstances make it desirable.

Is this the beginning of a Hindoo 'Reformation?' We do not wish to throw too high a colour upon such an event, but if it is, we know that it is not the first time that a marriage has been connected with such a great movement, and has ushered it in. Indeed, marriages figure so prominently in history as openings of new eras and new orders of things, they have so often sealed the fates of nations for good or for ill, that a great marriage has come to be a sort of historical landmark, but however this may be, the marriage of the Pundit Greeschunder Surma has so far excited Hindoo apprehension that his excommunication is talked of among the native High Church circles of Hindostan. Church and State threaten a collision, and the Hindoo hierarchy incline to rebel against sanctioning what English law permits. It is certainly ob-

servable that the subject of marriage is one upon which false religion is remarkably tender. It has particularly applied its efforts to curtailing, restricting, and shackling this great institution of Providence, and its meddling officious temper has particularly selected this great relationship for its experiments. The Manicheans would not allow the "elect" to marry, the Roman Church does not allow the priests to marry, the Hindoo religion does not allow widows to marry. On no subject has the truth of the old Greek proverb, quoted by Montaigne, that "superstition is the child and pupil of conceit," come out more prominently. One might fancy beforehand that a false religion would always err on the indulgent side, that it would always aim at making men comfortable; but it has another aim besides this, and which rather conflicts with it, but of which it is just as proud. It attains one of its great ends if it make man think himself much purer, loftier, and more spiritual than God ever intended he should. It achieves its principal triumph when it can persuade mankind that something which is perfectly right and allowable, and which Providence intended for their support and consolation, is wrong and not to be done. Its "forbidding" side is quite as necessary to it as its indulgent one. It puffs men up with the idea of abstraction from the senses, and disdain of common virtue and morality, in comparison with certain specific mortifications and gratuitous rejections of the liberty of natural law and conscience. It pretends to do without the benignant side of the Divine economy, as if this side of it were a condescension to poor human nature to which it and its disciples were superior. Oriental religion is full of this absurd conceit. The Fakir voluntarily deprives himself of the use of the arms or legs which God gave him, and thinks this the height of religion, simply because it is a rejection of a gift of Providence. The Suttee system arose upon the same principle, and imposed a monstrous act of gratuitous and superfluous self-sacrifice because it had the great merit of being a rejection of the Divine gift of life. The imposition of perpetual widowhood was a relic of the same system. It is the old lesson,—reject something which GOD allows you, and then you are a saint and you will certainly go to Heaven.

The event, then, which the Indian news of yesterday communicated, domestic as it is, is by no means an unimportant one. It is a sign of decided growth in the native mind; it is an act of moral courage, and defiance of the Hindoo gods. History and philosophy alike show the extreme difficulty with which the human mind shakes off the weight of customary and artificial morality. What people have been taught to think wrong they continue to think wrong; the independent appeal to the light of reason and conscience is the very last act which they perform, and they do it generally with trembling when they do take the step, and half think themselves impious for it. When Hindoo religion, then, has said immemorially that a widow's marriage is wrong, it is a great step when any number of Hindoos say, as they do say now, that a widow's marriage is right. Doubtless many an orthodox Hindoo is seriously grieved and distressed at so audacious an innovation; he feels earth and sky whirling round him, and the ground giving way from under his feet, as he contemplates such an act of impiety; he wonders why the destroyer does not at once crush the delinquents; he sees avenging deities hissing through the throats of the millions of snakes which form their celestial headdress; he sees the multitudinous legs and arms of Brahma, Vishnu, and Seeva in angry commotion, their nostrils breathing fire, and their tongues dropping blood; all the shapes of his portentous theology come out, and he dreams of dragons coiling their tails round the universe, and threatening to crush all nature. But the time is obviously approaching when the orthodox Hindoo must retire to his cell, and groan in solitude over the degeneracy of modern piety and growth of religious laxity. When people once begin to alter their moral standard they generally go on. The difficulty lies in the first step, the first act of independent appeal to natural reason and law. When this act has been once done the human mind feels its strength, and moves more freely after it. We have been told, indeed, over and over again of the immoveableness of the Hindoo mind, and how impossible it is to put a new idea into it, but the fact now confutes these judges. It was, however, quite absurd even beforehand to settle the question so summarily against the Hindoo. How in the world could we know

what his mind was, or what there was in it, so long as it was kept down by the weight of a colossal superstition, and so long as we did nothing at all to relieve it from that weight? What possible right had we to say that the Hindoo was incapable of progress, when we ourselves stopped up the way? But these recent facts, at any rate, refute this idea. It now appears that the English Government of India have been more orthodox Hindoos than the Brahmins themselves, and have, in their dread of offending the native prejudices, been actually keeping them up artificially when of themselves they were ready to yield. But this has been the consequence of that exclusively mercantile basis on which India has been hitherto held. How could we legislate well for India when we did not even pretend that our aim as possessors of India was the good of India? Improve this ground and motive and we shall see the Hindoo with different eyes. We shall see abundant reason to hope where at present we despair. India will afford a field to the zeal of the philanthropist which it has not had since the abolition of the slave trade; and the improvement of that great empire and the progress of that multitudinous race will elicit and employ the benevolent energies of years."

We extract the above from the *Times* of Saturday, January 31, which says, "The Indian news of yesterday communicated an important event to the world. Let nobody smile when we say what that event was, or think we over-estimate it. It was the marriage of the first Hindoo widow."

We agree with the editor of the *Times* in attaching great importance to matrimonial alliances.

When God created Adam, and placed him on this earth as its ruler, under Him, He gave to him a woman, and enjoined it upon them to multiply. He has organized this planet and all that pertains to it, for the benefit of man and for His own glory. When they are used in the manner designed, and according to the laws which God has instituted, or may institute, are observed, they will promote the glory of God and the happiness of the human family.

From the history of the creation—of God's dealings with man, and of His unbounded love for him; it is quite evident that the chief glory which He expects to derive from this creation, is from the increase of man, in numbers, wisdom, power, and righteousness.

To show what estimate He places upon the multiplication of our species, we will quote the words of the Prophet David, Psalm cxxvii, verses 3, 4, 5, "Lo children are the heritage of the Lord: and the *fruit of the womb is His reward.* As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed."

This quotation from the inspired writer needs no comment to be understood. It is quite evident from what it teaches that the glory of both God and man, to be derived from this creation, will arise from the increase of our species. Hence the great necessity of a strict observance of the laws of God and of nature governing procreation. Where they are observed, a healthy, happy, and numerous offspring are the results of matrimonial alliances: while on the other hand, where they are disregarded, barrenness, misery, disease, and death ensue.

The multiplication of our species is as much a religious duty enjoined upon every man and woman, as the commandment "Thou shalt love the Lord thy God," or any other commandment emanating from the same source. If we do not observe the first commandment, we will cease to exist upon the earth, and the designs of Jehovah in creating this earth, and placing us upon it to glorify Him will be thwarted. Therefore, every system of religion that tends to the perversion of the great designs which the Almighty had in view in the creation of male and female, is a false and superstitious one, and is derived from Satan who is an enemy to God, and consequently to the legitimate increase of man. Hence, the reason why false systems of religion, always retard rather than promote the generation of our species.

Satan is a fallen spirit, who kept not his first estate, and in consequence of the enmity existing in him towards God, he has seduced, deceived, and led man astray from his rightful sovereign. The more influence he acquires over a people, the further they are led from a strict observance of the laws given to induce them to increase the glory of our Creator, by rearing a numerous offspring and teaching them his commandments. Satan in-

duces some, whom he cannot otherwise seduce, to pretend great piety, and to become overmuch righteous, by separating themselves from the opposite sex as, for instance, the nuns, priests, hermits, and shaking Quakers; while others, who are less consciencious, he induces to adopt a system of illicit intercourse, and thus, if they do not entirely prevent, lessen the increase of population.

Seeing that "children are the heritage of the Lord," and that the perpetuation of our species, upon the earth, is dependent upon the institution of marriage, we are not astonished at the Editor for calling marriage an "important event to the world." Abraham was a friend of God, and a man that commanded his house after him. He was called the Father of the Faithful. As a token of God's approbation of Abraham's conduct, He gave him a plurality of wives, and said, "In blessing I will bless thee, and in multiplying I will greatly multiply thee."

A similar blessing was conferred upon the descendants of Abraham: so the introduction of polygamy was an important event to him and his descendants, since, through that medium they became in a few generations, instead of one family, a great nation, commanding respect throughout the world.

"Indeed, marriage figures so prominently in history as openings of new eras and new orders of things, they have so often sealed the fates of nations for good or for ill, that a great marriage has come to be a sort of historical landmark."

We admit that great marriages figure prominently in history, and that they often serve as landmarks indicative of the opening of a new era. The introduction of Polygamy into the family of Abraham, under the influence of Divine sanction, was a considerable item in their social and religious system, that greatly facilitated their progress towards national greatness. Will not the adoption of the same system of marriage, in this generation, sanctioned by the word of God, produce the same results? We answer, it is rational to conclude that it will.

Abraham, Jacob, Saul, David, Solomon, and others were greatly blessed, as polygamists, with numerous posterity and the necessary means to sustain them. They were renowned as rulers, and enjoyed the best gifts of God to man—the spirit of revelation. Not a sentence condemnatory of the legal practice of polygamy is found within the lids of the Bible.

Solomon was censured for marrying Gentile women, which Israel was forbidden to do by the law of God. This transgression of his, like all others, was productive of evil, and led him into idolatry, to some extent, and to incur the displeasure of heaven. King Saul was supplanted by David, not on account of his being a polygamist, but because he did not obey the commandment given him, to slay all the Amalekites.

The Patriarch David was greatly blessed as a polygamist, but sorely cursed for seducing Uriah's wife—peace was taken from his house. As evidence substantiating the Divine sanction, of the practice of polygamy among the Israelites, we will quote 2nd Samuel, 12th chap. 8th verse, "And I gave thee thy master's house, and thy master's wives, into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things." This passage of scripture showing that God not only permitted polygamy, but that He did actually *give* to one man more wives than one, together with His silence in the cases of other polygamists, and of His special favours so often conferred upon them, is good evidence in support of the idea, that He instituted by commandment the polygamic system of matrimony.

The marriage of a Hindoo widow is not the most "important event to the world," that has transpired in this generation, touching marriage relations. Joseph Smith, a Prophet of God to this generation, received a revelation July 12th, 1843, enjoining it upon the members of the Church of Jesus Christ of Latter-day Saints to believe in, and practice polygamy, under certain restrictions, as a Divine institution. As the soul of the pious Hindoo is shocked at the marriage of a widow, because it is an innovation upon their traditions and religious customs, so is the piety of modern Christians outraged, by the Latter-day Saints having adopted the Divine institution of polygamy.

"When Hindoo religion, then, has said immemorially that a widow's marriage is wrong, it is a great step, when any number of Hindoos say as they do say now, that a widow's marriage is right. Doubtless many an orthodox Hindoo is seriously grieved and distressed at so audacious an

innovation; he feels earth and sky whirling round him, and the ground giving way from under his feet, as he contemplates such an act of impiety; he wonders why the destroyer does not at once crush the delinquents."

So we say of modern Christian institutions which only admit of the practice of monogamy. When any considerable number of Christians declare in favour of polygamy as they do now, that it is right, it is a great step towards reformation, which is much needed to purge from society the many corruptions that have grown up under, and are now fostered by, monogamic institutions.

The pretendedly pious Christians of this generation, like the Pharisees of old, throw dust in the air and cry, "Away with polygamy, it is an unholy institution; it is an abomination!" While at the same time they will witness the establishment of houses of prostitution, adultery, and fornication, which are strictly forbidden in the word of God, and *punishable with death*, without taking any efficient steps to suppress them.

The number of males and females now born into the world are about equal. Many men choose to live a single life, in violation of the law of God to multiply; many more are led to the battle-field, and there sacrificed. From these and other causes the disparity in the numbers of males and females is very considerable, the female population out-numbers the male by millions.

Hence many good and virtuous females are debarred, by the one wife system, from fulfilling the measure of their creation, by forming the endearing relationship of wives and mothers, and thus fulfil the first great commandment given to them.

Polygamy, as now instituted of God, offers to every virtuous female an opportunity to become an honourable wife, and to be surrounded by endearing ties that will promote her happiness in this life, and prepare her to meet with approbation in the presence of her Father in heaven. When polygamy is rightly understood, appreciated, and practised, and the pure laws of God governing procreation are observed, the present vices of modern Christendom—celibacy, adultery, and fornication, will be swept from the earth. Let polygamy then be hailed as the harbinger of better days, as the dawning of a new era, and as an institution of heaven, given to purify society, and provide a home for the destitute, and to give to all an opportunity of worshipping God according to His laws—in the beauty of holiness.

To partake of the benefits of, and practise this Divine institution, the Saints must necessarily leave the nations of Babylon, for while among them, they must comply with their monogamic laws, however unjust. Let the Saints rejoice that there is one country where religious liberty is respected; where a polygamist can bow down with his wives and children, and worship God without being thrust into prison; where marriage relations, founded on the Bible, are honoured by all.

HOME CORRESPONDENCE.

BIRMINGHAM CONFERENCE.

February 3, 1857.

President Pratt.

Dear Brother—Thinking that the representation of this Conference for the year ending December 31, 1856, would not be uninteresting to you, I take the liberty of forwarding it.

Having been appointed by President Franklin D. Richards to take the Presidency of this Conference, I did so on the 1st of February, 1856.

At that time I was very much reduced in strength through a long affliction, but by the faith and prayers of my brethren, and the blessing of God, my life has been prolonged, and by the direction of His Holy Spirit, I believe I have been able to do some little good.

When I took charge of this Conference, I found it in a good condition, with the exception of a debt, which was caused through the heavy expenses upon it the previous year. But I am pleased to say that at the end of the year 1856, it was entirely out of debt. And although in the previous year more was paid than in any former one, I am proud to say that £300 more has been paid, for various purposes,

this year than last, which proves that the faith of this people is on the increase. To be brief, I will say that they have paid for various purposes the sum of £1877.

This amount has been used in paying back debts; General Conference expenses; assisting Elders in going to Zion; contributions to the Temple and Emigration Funds; support of Priesthood; relief of poor, &c., &c.

In addition to this the Saints have paid on behalf of their own Emigration the sum of £492 3s. 7d.

We have also disposed of books and *Stars* to the value of £262 1s. 6d; making a total of £2631 5s. 1d.

It has been my constant study to forward money to the Office, but circumstances have prevented me from doing as I have wished. But I can say that many obstacles which have been in my way are now removed, and I know that this Conference will send more money to the Office this year, 1857, than has been sent in any previous one.

This Conference is composed of good people, and I believe that so far as they understand their religion they live it, with a few exceptions. We have 146 Elders and 133 Priests; the majority of these men have been employed during the past year in distributing tracts, and preaching in and out of doors. And although it has been thought by some people that there was no more good to be done in some parts of this Conference, I am pleased to say we have proven the contrary, for during the year we have baptized 298 persons. There have 178 persons left for Utah; we have also been under the necessity of excommunicating some, who ought to have been so dealt with years ago, from the fact that they have not assembled with the Saints as they should have done, and their conduct was generally bad.

The Conference is now in a healthy condition, numbering 1516. We have in it, ten Sabbath schools, which are well attended by the children of the Saints, and some few others, where they are taught to read, write, &c., with good effect.

During the last quarter, we have been delivering a course of ten lectures, upon various subjects, in the ten principal halls of this Conference; they have been well attended by many intelligent persons, who have seemed to be interested in the principles advanced. We have also circulated by the request of President F. D. Richards, 3000 tracts, entitled *Marriage and Morals in Utah*, among the Clergy, Magistrates, and influential men in this district. But I have not heard much respecting them, yet I am satisfied that much seed is sown which will bring forth fruit, before long, and of the best kind too, and I will say that many of those who attend our meetings are intelligent people, men that, I am certain, if they come into the Church, will do great good, and be able to introduce "Mormonism" among the higher circles.

We held our half-yearly Conference meeting in the Odd Fellows Hall, Temple Street, Birmingham, on the 11th January, 1857. It was well attended. The morning was occupied in transacting the business of the Conference. The Saints assembled, unanimously agreed to sustain the Priesthood of this Church, by their united faith, prayers, and means.

Your views respecting the distribution of tracts were laid before them, and they unanimously agreed to aid in the circulation of the written word. I have formed in every Branch a tract society, and appointed a man over each as President.

Each town is divided into districts; there is also a man over each division, whose business it is to see that the Saints properly circulate the tracts in them. They also meet in every Branch once a week, to report their labours, and receive general instructions. The tracts are now in circulation in all parts of the Conference.

We also agreed to dispense with our old system of taking up money for the support of the Church, and to introduce the principle of tithing instead. And I rejoice to say that to this, as all other moves, the Saints heartily responded, and from the little experience I have of the principle, I am satisfied that it is by far the best mode of collecting; as it greatly relieves the minds of the Priesthood, and sets them at liberty to teach the Saints and preach the Gospel.

The reason we did not introduce this principle sooner, was because we had devised measures for the payment of our debt, and which I believe was understood by yourself and President F. D. Richards, at the General Priesthood meeting, in Birmingham.

The afternoon was occupied by Elders

Henry Lunt, G. W. Thurston, A. P. Tyler, J. S. Scofield, and others, who gave much good instruction.

The evening was occupied by Pastor W. S. Muir, who spoke freely upon the subjects of emigration, tithing, &c., and an excellent feeling prevailed during the day.

The meeting was dismissed in order at 9 o'clock, p.m.

On the Monday following we held a social party in the same hall, which commenced at 5 o'clock, p.m. It was tastefully decorated with flags and banners, &c. The Saints partook of the refreshment provided in good time. They were cheerful, and their countenances bespoke their thankfulness to God for all His blessings.

With the exception of a few songs and recitations, the evening was occupied by myself and Pastor Muir, in giving general instructions to the Saints, respecting the order to be observed in our meetings—cleanliness; the proper mode of administering baptism and the sacrament; the order to be observed in the laying on of hands in confirmation, and administering to the sick; the brethren to administer with clean hands; the importance of the Saints purchasing good oil for anointing; the same to be kept clean, with the vessels that contain it; the principle of tithing and the distribution of tracts, &c.

A good feeling prevailed, and the meeting was dismissed at 10 o'clock, p.m.

In conclusion, I wish to say that I have laboured under Pastor Muir with much pleasure, we have been one in thought, word, and deed, and I know we have the entire confidence of this people, and I hope as you have thought proper for me still to remain the President of this Conference, that I shall prove by my works to be your humble and obedient servant in Christ,

CHARLES F. JONES.

20, Rupert Street, Everton, Liverpool,
February 10, 1857.

Elder Orson Pratt.

Dear Brother—As I am called, by express, to make my way to my mountain home, permit me to state my feelings to all the faithful Saints.

I am sincerely desirous for their prosperity, and do seek after their good in all things. Therefore, dear Saints, be prayerful and diligent in all you do, for we have to make our own happiness. Let us, wherever our lot may be cast, at home, or abroad, on the land or on the sea, practise our religion. If we do this, we shall make a Zion for ourselves. If we do not this, we shall come short of celestial glory.

We may think our burdens are heavy, but what of that? A faithful Saint will do all he can to roll forth the kingdom of our God. Should he, then, think he has earned more than he will receive in return? I say unto you, no. We have to be tried in all things, until we are purged from all our sins: and if we are faithful, the joy that we shall receive will more than repay us for all our sufferings. Shall we, then, faint by the way? No! Let it not be said in Israel that we faltered in the day of trial.

All of you that have heard me speak, can testify that I have maintained a love for my religion, and I feel to thank God that I ever embraced it, for it is sweeter to me than all the things of this present life. And now, permit me to say to all, that when you feel to murmur, it is not of the Spirit of God, but of the spirit of man. That which comes from God is joy, long-suffering, kindness, peace, full of good works. As I am about to return home, to attend to the rearing of the Temple, for your good as well as for the good of myself and the Saints in our mountain home, I thought a few lines from me would not be out of place. I would further intimate that all who wish to obtain a plate of the Temple, will have an opportunity of procuring them from the Office at Liverpool, through their agents as heretofore.

And now, I say to all the Saints, be faithful, and practise your religion. I feel to bless you, and ask the Lord to bless you all the day long. I bid you farewell and remain

Yours in the Gospel,

TRUMAN O. ANGELL.

DIVIDING THE WORK.—"Have you said your prayers, John?"—"Ma'am, it aint my work; Bill says the prayers; and I the amens! We agree to do it because it comes shorter."